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THE
PRINCIPAL RULES
OF
HEBREW GRAMMAR;

COMPILED FROM SOME OF

The most considerable HEBREW GRAMMARS,

AND PARTICULARLY ADAPTED TO

BYTHNER'S LYRA PROPHETICA;

WITH

COMPLETE PARADIGMS OF THE VERBS.



L O N D O N:

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ADVERTISEMENT.

THIS Abstract was made, and a few Copies of it printed, only for the use of the Compiler, and a few Persons whom he has occasion to instruct in the Rudiments of Hebrew. As the Public will never be troubled with it, he apprehends there is no need to mention his reasons for drawing it up, or to make apology to any, into whose hands it may chance to fall, for the liberty he has taken with other Grammars, from which he has made no scruple to translate or transcribe whatever suited his purpose.

THE PRINCIPAL RULES OF HEBREW GRAMMAR.

CHAP. I.

Of the Letters and other Hebrew Characters.

§ 1. **T**HE names, form, sound and numeral value of the Letters, *i. e.* Consonants, are

Aleph ^a — א — — 1	Lamed — ל — l — 30	Thau — ת — th — 400
Beth — ב — b — 2	Mem — מ — m — 40	Final Caph — ך — 500
Gimel — ג — g — 3	Nun — נ — n — 50	Mem ^c — ם — 600
Daleth — ד — d — 4	Samech — ס — s — 60	Nun — ן — 700
He — ה — h — 5	Gnain ^b — ע — — 70	Phe — פ — 800
Vau — ו — v — 6	Phe — פ — ph — 80	Tzadhe — צ — 900
Zain — ז — z — 7	Tzadhe — צ — tz — 90	Tzadhe — ץ — 1000
Cheth — ח — ch — 8	Koph — ק — k, or, qu — 100	— ם — 2000
Teth — ט — t — 9	Reph — ר — r — 200	
Yod — י — y — 10	Shin — ש — sh — 300	
Caph — כ — k — 20	Sin — ש — s —	

The distinction between several letters, which resemble each other, should be carefully remarked; *v. g.*

כב, נג, דד, תת, ןן, סס, ץצ, שש

א, ה, ח and ע (the letters of the technical word *ahchang*) are called gutturals, as being pronounced in the throat.

א, ה, ו and י (*ehevi*) are called quiescents, because they often are not founded, *i. e.* when they have no vowel under them. י indeed sometimes becomes a diphthong with the preceding vowel, as יֵא *ei*, and י at the end of a word is founded like V, as פִּי *piv*.

N. B. The letters of *ehevi* are often changed one for another, and they are sometimes dropt or inserted arbitrarily.

^a No sound.

^b The sound of ץ is various; some sound it in the beginning of a word like *gn*, as *gnain*, *gnain*: *ngn* in the middle, as *noYar*, *nangnar*; and *ng* at the end, as *ruay*, *ruang*.

^c This form of caph, mem, &c. is called final, because they only assume it at the end of words.

^d If in the ancient Hebrew copies of the bible numeral letters were used, as it is said they were, the likeness of several letters may account for some mistakes where numbers are concerned, and the careless making or reading a tittle upon a letter might change units into thousands.

2. The various characters about or within the letters are vowels, mappik, dages, maccaph, or accents.

3. There are ten vowels (beside sheva, § 4), five long and five short. Their sound is here expressed by the correspondent vowels in some English words.

Kametz' ———	Ⲁ a —	all	Pathah ———	ⲁ - a -	care
Tzere ———	Ⲃ ea —	heal	Segol ———	ⲃ - e -	men
long Chirek —	Ⲅ i —	while	short Chirek —	ⲅ - i -	bid
Holem ———	Ⲇ o —	no	Kametz-katuph	ⲇ - o -	blot
Shurek ———	Ⲉ ou —	wound	Kibbutz ———	ⲉ - u -	run

4. Sheva (Ⲇ) is an exceeding short e, as in *belong*, and is sometimes quiescent.

Sheva is understood as standing under all consonants, except *ehevi*, which have no other vowel;

Three vowels joined with sheva make three new vowels called *compound sheva's*.

Katteph-pathah —	Ⲁ —	the shortest a as	<i>manners</i>
Katteph-segol —	ⲃ —	e —	<i>methinks</i>
Katteph-kametz —	ⲇ —	o —	<i>rock</i>

5. A pathah is put under a final ם ן and ף after a kibbutz or any of the four last long vowels: this is called *pathah furtivum*; and it is lost when the word increases at the end as by declining, &c.

6. *Mappik* is a tittle in a final ן, and requires it to be pronounced harder than a common ן.

7. A tittle in any other letter than ן is called *dages*. Of this there are two sorts, forte and lene. *Dages forte* doubles the letter in which it is put: *dages lene* requires it to be

^a The Ⲁ is here only used, as any other letter might have been, to shew the situation of the vowels in respect to the consonants: but the shurek always has ן, and the holem most commonly. A tittle indeed on any other letter, and the point which distinguishes װ from ױ, may be holem. The point of ױ is holem when the preceding consonant has no vowel, and of ױ when the ױ itself has none, as משה Mosheh, שנה sone.

^b Kametz and kametz-katuph will be distinguished below. C. II. § 3.

^c As a letter which has dages forte is doubled (vide infra § 7.) or is the same as if there were two such letters, sheva is understood under the former of them, as רנו ronu is the same as רנו.

pronounced somewhat harder than it would naturally be, but not so hard as the forte; little notice, however, is taken of dages lene in reading, unless it is found in פ or ת, which are then pronounced P and T. *N. B.* The gutturals and ך do not admit dages.

8. A small stroke like a Hyphen (—) joining two words, is called *maccaph*, as כֹּל-לֵב *kol-leab*.

9. All the other characters are *accents*. Four of these are pauses,

Silluk — ם—.

Rebbia ———— ם—,

Athnah - ם—;

Takeph-katon ם—,

Soph-pasuk (:) is placed at the end of every verse in the bible.

The other accents (which are many) are supposed to direct the pronunciation; but their use is little known.

Accents are either *tonick*, or *euphonick*. If there is but one in a word it is a tonick accent; if more than one, the last is tonick and the rest are euphonick.

C H A P. II.

Of Reading Hebrew.

1. **T**HE Hebrews begin to read at the right hand, and the vowels are pronounced after the consonants under which they stand, except *pathah furtivum*, (C. 1. § 5.) as רוּחַ *ruach*.

2. *Sheva* is quiescent, 1. at the end of a word, 2. before another sheva, as לַמַּדֵּת *lamadt*, 3. after a short vowel without dages, as לִמְדִי *lim-di*^a or, 4. after a long vowel with a tonick accent, as מַסַּרְתָּ *masarta*. In other cases it is pronounced.

^a The principal use of distinguishing the long from short chirek is to know whether a sheva that follows it is to be pronounced or not: now though chirek without ם is sometimes reckoned long, it is never long when sheva follows it; if therefore sheva follows a chirek without ם, and there is no dages in the intermediate letter, the chirek is short, and the sheva quiescent.

N. B. Dages is sometimes omitted in ם or ך with sheva; the analogy of the word will shew when there ought to have been a dages, and in this case the sheva is pronounced though it follows a short vowel, because of the dages understood.

3. *Kametz* without an accent before a simple sheva, or with an accent before a compound sheva, is *kametz-katuph*, as *הֶלֶם* *holmad* קֶסֶם *kosomi*. רֶנּוּ *ronnu*. *vide p. 2. note*.

4. *Dages* is lene in ב, ג, ד, כ, פ and ת (*בֶּגַד כֶּפֶת* *begadkephath*) in the beginning of a word, or after a sheva; in all other cases it is forte.

C H A P. III.

A brief Account of Hebrew Words.

1. **A** Root commonly consists of three letters, and is most frequently the third person singular of the preterite active of a verb, as דָּבַר *he spake*.

2. All the several persons, tenses, &c. of verbs are formed by changing the vowels, or by adding certain letters to the beginning or end of the Root.

3. Nouns are likewise formed from these Roots, sometimes by only changing the vowels, as דָּבַר *a word* from דָּבַר *he spake*, or dropping a radical letter, as מֵר *bitter* from מָר *it was bitter*; and sometimes by also adding a letter or letters to the beginning or end, as מִדְּבַר *a wilderness* from דָּבַר *he spake*.

The letters chiefly used for this purpose are ה, א, מ, נ, י, ת, י (הֶעֱמַנְתִּי *heemanti*) and the nouns thus formed are called *heemantic nouns*.

4. Other letters are *occasionally* prefixed to words, which have the signification of conjunctions and prepositions. These, from their situation, are called *prefixes*, and are מ, ש, ה, ו, כ, ל, ב (מֹשֶׁה וְכָלֵב *Mosheh vecaleb*) *vid. ch. ix.*

5. Other letters, *occasionally* added to the end of words, are called *affixes*, and stand for pronouns. *vid. ch. v. § 2.*

* Some verbs have not this tense, some roots have four letters, some only two; sometimes a noun or an indeclinable part of speech is the root, and is to be sought in the Lexicon; but this chapter is only designed to give a general notion of the language, without descending to particular rules, exceptions, &c.

* ה and ת are commonly added to the beginning. מ likewise is generally prefixed; when it is joined at the end it commonly makes an adverb, as יוֹם *a day* יוֹמִים *daily, by day*. נ is placed at the end, י at the beginning, middle or end, the last is frequent in forming numeral or national adjectives; as שֵׁנִי *second*, כְּנַעֲנִי *a Canaanite*.

6. א, ה, ו, י, נ and ת (אֶחָוִינוֹת chevinoth) are called *paragogic* letters, as they are often annexed to words only to improve the sound or add emphasis. ה indeed at the end of the name of a place signifies motion towards it, as חֲרָנָה towards Haran.

C H A P. IV.

Of Nouns.

1. **NOUNS** are either masculine, feminine, or common. The names of things which are evidently feminine, of places, cities, countries, &c. of things of which there are but two, (as eyes, ears, &c.) together with those which end in ה or ת^a are generally *feminine*. Most others are *masculine*.

2. Nouns have three *numbers*.

Masculines form the *dual* by adding ים and the *plural* by adding ים^b, as יום a day, יומים, ימים. *vid. p. 6. note^c*.

^a Sometimes the feminine has both ה and ת, which is thought to make the word more emphatical. There is no יִשְׁעָתָה help at all. Pf. iii. 2.

^b Besides the change in the termination, the vowels are often altered. The rules for this will be given, Ch. 10. Some examples, however, may be useful here, as a kind of standard of all words with the same points.

	Plural.		Plural.
דָּבָר A word	דְּבָרִים	מָוֶת death	מוֹתִים
פֶּלֶא a river	פְּלִינִים	זֵית an olive	זֵיתִים
סֵפֶר a book	סְפָרִים	חֲפְשִׁית liberty	חֲפְשִׁיּוֹת
דָּמָע a tear	דְּמָעוֹת	מַלְכוּת a kingdom	מַלְכוּתִים
קוֹמֵץ a handful	קִמְצִים	שָׁלֶמָה a garment	שְׁלֵמוֹת
פַּעַל a work	פְּעָלִים	חֲרָפָה reproach	חֲרָפוֹת
גִּדִּי a kid	גִּדִּיִּם	שִׂמְחָה joy	שִׂמְחוֹת

Some derivatives drop a letter of the radical word. When such defectives increase at the end (as by declining, &c.) a dages is put in the latter radical letter, and the preceding vowel, if a long one, is changed into the correspondent short one,

עָם a people, from עָמָם pl. עָמִים

לֵב the heart, from לִבָּב pl. לְבָבִים

תָּמִם perfect, from תָּמָם pl. תְּמִמִּים

(· is the common substitute for ם and ם or kamets-katuph for ם or ם.)

Sometimes (·) is in this case changed into (·), though both are short vowels, as מִסָּבִי a circuit from סָבַב pl. מִסָּבִיִּם.

Feminines

Feminines form the *dual* likewise by adding ים but those which end in ה change it into ת, as שנה a year, שנתים.

Feminines which end in ה or ת form the *plural* by changing the last syllable into ות, as תורה a law, תורות; others add ות, as דמע a tear, דמעות.

Some nouns which have a masculine or feminine termination in one number, have the contrary, or both, in another; as אב a father, pl. אבות. תאנה a fig, pl. תאנים. צבא an army, pl. צבאות and צבאים.

3. A noun expressing any quality, with the particle מן or מ (vid. ch. 9. § 1.) before, or in comparison of, prefixed to another noun, expresses the *comparative* degree; thy love is good מין in comparison with wine, i. e. is better. The *superlative* is made, 1. by the adverb מאד greatly, 2. by the prefix ב among, (vid. ch. 9. § 7.) blessed among women, 3. by the name of God, the trees, mountains, &c. of God, 4. the repetition of a word, as good, good, 5. two synonymous words, as poor and afflicted, 6. by the genitive case (especially the genitive plural) of the same or a synonymous word, as king of kings.

4. The *Cases* of nouns are not so determinately distinguished as in Latin and Greek; yet the following rules may be of some use in discovering them.

Though ה is prefixed to all the cases, it is most frequently to the genitive or vocative, or the accusative after a verb.

של especially in rabbinical Hebrew and before the affixes, is the sign of the genitive.

ל is sometimes prefixed to the genitive, but more frequently to the dative.

את is a short word, not a prefix, which usually precedes the accusative case, or the nominative of passive verbs.

מן writ as a distinct word, or the prefixes מ or ב denote the ablative.

5. When two words are so related that in Latin the latter would be put in the genitive or ablative case, they are said to be in *regimen*.

* N. B. The change of י into ך is an irregularity peculiar to the word יום.

If the former of two words in regimen is a feminine ending in ה, that termination is changed into ת, as תורה a law, תורת יהוה the law of Jehovah.

If the former of two words in regimen is a plural masculine, or a dual of either gender, the termination ים or ין is changed into י, as מטעים plantations, כרם מטעי plantations of vine.

C H A P. V.

Of Pronouns.

1. **P**ronouns are either distinct words or affixes: of the former kind these are the chief,

אני or אנכי I	אנחנו or נחנו we.	זה זאת this, f. no plur.
אתה thou, m.	אתם you, m.	זהו זה these, m. and f.
את thou, f.	אתן אתנה you, f.	אשר who, which; relat.
הוא he	הם הנה they, m.	מי who?
היא she	הן הנה they, f.	מה } what?
זה this, m.	אל אלה these, m.	

Some of these pronouns are in a sort declined (vid. ch. 4. § 4. and the affixes below.)

	she, her,	he, him.	thee, thou, f.	thou, thee, m.	I, me.
Nom.	היא	הוא	את	אתה	אני
Gen.	של	שלו	שלך	שלך	שלי
Dat.	לה	לו	לך	לך	לי
Accus.	אותה	אותו	אותך	אותך	אותי
Ablat.	ממנה	ממנו	ממך	ממך	ממני

	they, them, f.	they, them, m.	you, f.	you, m.	we, us.
Nom.	הן	הם	אתן	אתם	אנחנו
Gen.	שלן	שלם	שלכן	שלכם	שלנו
Dat.	לן	להם	לכן	לכם	לנו
Accus.	אתן	אותם	אתכן	אתכם	אותנו
Ablat.	מן	מם	מכן	מכם	ממנו

2. The following examples shew the affixes, and the manner of affixing them to nouns.*

A feminine noun, תורה			A masculine noun, דבר	
	Laws	Law	Words	Word
my	תורותי	תורתִי	דברי	דברי
thy, m.	תורותיך	תורתֶיךָ	דבריך	דבריך
thy, f.	תורותיך	תורתֶיךָ	דבריך	דבריך
his	תורותיו	תורתו	דבריו	דברו
her	תורותיה	תורתה	דבריה	דברה
our	תורותינו	תורתנו	דברינו	דברנו
your, m.	תורותיכם	תורתכם	דבריכם	דבריכם
your, f.	תורותיכן	תורתכן	דבריכן	דבריכן
their, m.	תורותיהם	תורתם	דבריהם	דברם
their, f.	תורותיהן	תורתן	דבריהן	דברן

* Affixes to verbs are treated of Ch. 8.

Note 1. הם כן כם and הן are called *grave affixes*, because they alter the punctuation of the word to which they are joined, in the same manner as regimen does.
 2. Nouns in the dual and plural numbers have ם before all the affixes except י.—
 אב a father, אח a brother, and חם a father-in-law, insert the י though singulars: as אביך thy father: and also these seven particles, אחר after, אל to, בין between, עד unto, על upon, תחת under, and יחד together with. 3. ן is sometimes inserted between the word and affix, especially the affixes ך ך and ך to nouns, and ןי me, and ך him, to verbs, which ן is sometimes lost in a dages. 4. את (with) changes "into" with dages, as אחי with me; before ןי it has ך as אחנו with us; so also עם with, as עמנו with us. 5. אין not, הנה behold, and עוד hitherto, instead of ן have ןי, and nouns that end in ך take ך which are the affixes of the 3d person singular mas. to verbs, as אינו not he, עליו his leaf, from עלה a leaf. 6. ה (the affix) has commonly but not always mappik, and is thereby distinguished from the local, and feminine termination.

C H A P. VI.

Of Verbs in general.

1. **E**VERY perfect verb has seven conjugations, kal, niph'al, pihel, puh'al, hiphil, hoph'al, hit'hpahel.* See the paradigm למד he learned, for the illustration of this and each following remark.

Kal is active. The root is generally the third sing. of it's preterite, as למד he learned: but the infinitive mood in kal of verbs whose second radical is ך or ך is commonly to be found in Lexicons, and not the preterite.

Niph'al is the passive of kal. The characteristick is ך as a preformant, or, in those tenses where it has another preformant, a dages in the first radical instead of ך, as נלמד, הלמד.

The signification of a verb in *Pihel* and *Puh'al* is strengthened; thus *to seek*, in pihel is *to seek diligently*. Pihel is active, puh'al passive. These conjugations have dages ך in the second radical as למד, אלמד, למד, &c.

Hiphil is active, *Hoph'al* passive: They denote an effect upon another (v. g. *to cause to seek*, or *to be sought*) in most tenses ה is a preformant, as הלמד, הלמד.

* The first is called kal (קל light) because the verb is there simplest and least encumbered both in form and signification. In the first Grammars פעל (he wrought) was the paradigm of perfect verbs, and the ך not being pronounced, or only as h, the preterite of each conjugation would be

נפעל פעל הפעיל הפעיל התפעיל

hit'hpahel, hoph'al, hiphil, puh'al, pihel, niph'al.

That paradigm was justly laid aside, as ך being a guttural will not admit the dages which is the characteristick of some conjugations; but they continued to be called by those names, which, as they contain the vowels of verbs in each conjugation, give a general notion of their form. פקד he visited, has been commonly used since as the paradigm; but as the initial letter פ has sometimes a dages lene and sometimes not, and this merely because it is one of begad kephath (the dages not being common to all verbs in those conjugations in which פקד has it) למד he learned is here substituted in it's place.

^b This use of dages resembles the change made when *in* and *luminare* are made into one word, *illuminate*; the like is done in innumerable instances in all languages.

^c On account of the dages, pihel, puh'al and hit'hpahel, are called grave conjugations, the others light.

Hithpahel has commonly a reciprocal signification, as *he was mad*, in *hithpahel* is *he made*, or *feigned himself mad*. It has הִת prefixed in most tenses, and always has dages in the second radical; as הִתְלַמַּד.

Sometimes a word occurs which has in part the form of two conjugations.

It is to be remembered there is not an uniform change in the signification of all verbs in the several conjugations, many having a very different and almost contrary signification in one to what they have in another, of this the Lexicons give instances enough. See תָּאֵב הָלַל &c.

2. Verbs have several moods and tenses in each conjugation. The moods have much the same signification as in other languages. One preterite expresses all the kinds of past action, and the future what is yet to be done. It also signifies the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable, to do it. Instead of a present tense the participle of the present is used, hence called *benoni*, *between*, i. e. the past and future.* The tenses are often used promiscuously especially in the poetic and prophetic books.

C H A P. VII.

Of the various kinds of Verbs, with some particular observations upon each.

VERBS whose first radical is א or י, whose second is א or י, or the third א or ה, are called *quiescents*: such whose first radical is ג, or whose second and third are the

* N. B. When the first radical letter is a sibilant (i. e. one of the letters זסצש) the preformant letter ה is put after the sibilant, as הִתְסַבַּב for הִסְתַּבַּב.

The ה thus transposed is changed into ד if the sibilant is ט as הִתְדַּמַּן for הִתְדַּמַּן, and into ט if it is צ, as הִתְצַדֵּק for הִתְצַדֵּק *he justified himself*.

2. When the first radical is ד, ט or ת the preformant ה is omitted, and its place supplied by dages, as הִתְטַהַר for הִתְטַהַר *he cleansed himself*.

* The participle of the preterite is called *pahul*, which is a technical word, this participle of the old paradigm פָּעַל being פָּעוּל *pahul*.

same

§ 3. *Of verbs whose first radical letter is א.*

The paradigm *ישב* *he sat* exhibits the formation of these verbs: except in the following cases,

1. *יכל* *he was able* requires י in the future of kal, as *אֵיכָל* &c. and some in Hiphil have י instead of י.

2. If the last radical is ע the infinitive of kal has two pathahs as *דַּעַת* *to know*: If it is א the two segols are contracted into tzere as *צֵאת* *to go out*.

3. These four *יָדָה* *he threw*, *יָדַע* *he knew*, *יָבַח* *he argued*, *יָסַר* *he bound or chastened*, in hithpahel change י into ו as *הִתְיַדָּה*.

4. These nine (of which six have צ for their second radical) are formed like *נָגַשׁ* (see the next §) *נָחַ* *he left*, *יָסַר* *he bound*, *יָקַף* *he compassed about*, *יָצַב* and *יָצַח* *he placed*, *יָצַע* *he spread*, *יָצַק* *he poured*, *יָצַר* *he formed*, *יָצַת* *he burned*.

§ 4. *Of verbs whose first radical is נ.*

These are all formed like the paradigm *נָגַשׁ* *he drew near*, except, 1. those which have י for the second radical which are formed like *קָוַם* (§ 5.) as *נָסַח* *he fled*, 2. those that have ה or ע for the third radical, which have two pathahs instead of two segols in the infinitive of kal; as *נָפַחַת* *to blow*, from *נָפַח* and *נָטַחַת* *to plant*, from *נָטַח*. N. B. *נָתַן* *he gave* makes the infinitive *נָתַת*, with an affix *נָתַתִּי*, as *נָתַתִּי לְךָ* *to give me*.

§ 5. *Of verbs whose second radical letter is ו or י.*

Of these *קָוַם* *to arise*, is the paradigm; but

1. Some of these in the grave conjugations double the first and third radicals, as *כָּוַח* *to take*, makes *כָּוַחַח*.

2. *מָוַת* *to die* in the preterite and benoni of kal makes *מָוַת*.

3. *בָּוַשׁ* *to be ashamed* in the future of kal has ו under the preformants, like *יָשַׁב* as *אָבוּשׁ* &c.

4. Quiescents in ו often omit the preformant ה in the imperative of hiphil, as *בִּין* *consider*, for *הִבִּין*.

5. The ו or י in some verbs is not quiescent, but they are formed like *לָמַד*, as *שָׁעַ* *he cried*.

* The grave conjugations are regular.

* They are all the verbs which begin with י and have צ for the second radical, except *צָא* *he went out*.

§ 6. *Of verbs whose third radical letter is א.*

The third sing. fem. sometimes ends in ת instead of ה, as מצאת instead of מצאה, and sometimes the א is omitted; in other respects all these verbs are formed like מצא *he found*.

§ 7. *Of verbs whose third radical letter is ה.*

In general they are formed like גלה *to reveal*; but

1. Some are formed like למד *i. e.* neither lose nor change ה.
2. Some double the two first radicals in the grave conjugations; as שעשע from שעה *he delighted*.
3. שחא *he bowed*, and שחא *he was quiet*, in some tenses change ה into ו as שלוחתי *I was quiet*, השתחוו *they bowed themselves*.

4. Verbs that end in ה generally lose ה by apocope when they are joined in the imperative of pihel, hiphil or hithpael with אל, a particle of denying; or in any future with ו *conversivum futuri*, vid. ch. 9. No. 4.

On this account sometimes the preceding vowel is excluded, as רעש *he made*, for רעשה, sometimes it is transposed to the first radical, as ויבן *he built*, for ויבנה, and sometimes the preformants have ׀, as ויבך *he wept*, for ויבכה.

Some in hiphil have two segols, as ויפר *he made fruitful*, for ויפרי; if the first radical is a guttural, two pathahs, as ויעל *he made to ascend*, for ויעלה; or if the second is a guttural, a segol and pathah, as אל תמח *suffer not to be destroyed*, for תמחה.

היה *he was*, and חיה *he lived*, with ו convers. and sometimes without it, form the future of kal thus,

אחי תהי תהי יחי תהי נהי תהיו יהיו תהיינה

§ 8. *Of verbs whose second and third radical are the same letter.*

Some of these in the grave conjugations double the two first radicals, as גלגל from גלל *he rolled*; all the rest are formed after the paradigm סבב *he surrounded*.

§ 9.

§ 9. *Of verbs whose third radical letter is נ or ת.*

These lose the last radical in a dages before the afformants נ or ת as נתתי *I gave*, for נתתני *I cut* for נתתני. As they are in other respects regular no paradigm is wanted.

§ 10. *Of verbs which have two defects or irregularities.*

These are formed according to two paradigms, thus נטה *he stretched*, is formed like נגש and נלה.

C H A P. VIII.

Of Affixes to Verbs.

Affixes to verbs signify the patient, *i. e.* the thing or person acted upon; except to an infinitive mood, which may signify either the agent or patient. Besides the affixes to nouns there are some peculiar to verbs, as appears by the following table.

them, f.	them, m.	your, f.	you, m.	us	her	him	thee, f.	thee, m.	me.
י	ם	כן	כם	נו	ה	הוּ הוּ הוּ	ך	ך	י
	מו				נָה	וּ הוּ הוּ			י

In the imperative and infinitive of regular verbs in kal the sheva and holem are interchanged, and the holem becomes a kametz-katuph, as למוד with נִי makes לְמִדְנִי.

Many other, though less frequent, changes are made in verbs on account of affixes, and they are joined to different tenses by different vowels, as may be seen in the example at the end of the paradigms.

C H A P. IX.

Of the Prefixes מִן וְכֵן.

1. מִן signifies *from, out of, in, among, by or near, before, or in comparison of, against, after, of, i. e. part of, by means of, because of.*

ב is prefixed by chirek and dages, as בַּיִת *a house*, מֵבֵית *from a house*; before *ahchang* or ר by - as אֲדֹנָי *the Lord*, מֵאֲדֹנָי *from the Lord*.

2. ש *who, which*, is prefixed by ך and dages, sometimes, but not often, by - or ם.

3. ה is *emphatic, relative, or interrogative*; and often has no particular signification, as the Greek article ο, η, το.

The *emphatic* ה is prefixed to nouns, the *relative* to preterites or participles of verbs.

The *emphatic and relative* ה is prefixed by - and dages, as הַמֶּלֶךְ *the king*, הַלֹּמֵד *he that learns*.

Before *ahchang* or ר, ה is prefixed by ך as הַאִישׁ *that man*, הַרְשָׁעִים *the wicked*; unless ך follows it, and then it is prefixed by ם, as הַחֲכָם *the wise man*.

The *interrogative* ה is prefixed by - as הֲאִישׁ *is it?* If the first letter of the word is a guttural with kametz, ה takes ם as הֲאִפֶּס *has he failed?* if the guttural has any other vowel than ך, or if the first vowel is ם, the ה takes - as הֲהֵם *they?* if any of the letters ב ל ו are inserted after it, the interrogative ה is prefixed, like the emphatic, by - and dages; as הֲוֹ *a son*, הֲלָוֹ *to a son*, הֲלָבֹ *to a son?*

4. ו may be translated *and, but, notwithstanding, or, even, so, seeing that*.

ו is regularly prefixed by ך as וַיֵּדַר *and a way*; if a labial (ב ו מ פ) or sheva follows, by ם, as וַיּוֹשֶׁב *and a seat*, if a pause by ך, as וַיֵּדַר, especially when it joins two words of nearly the same signification, as עָנִי וְרָשׁ *afflicted and poor*.

ו sometimes changes the preterite, as to its signification, into the future and is called *conversivum preteriti*. ו conv. pret. is prefixed as the conjunction, but may often be distinguished from it by its throwing the accent to the last syllable; as לָמַדְתָּ *thou hast learned*, וְלָמַדְתָּ *thou wilt learn*, or, *and thou wilt learn*.

ו sometimes changes the future, in signification, into a preterite; it is thence called *conversivum futuri*, and is

* The vau conversive is sometimes also a copulative, sometimes only conversive.

prefixed by pathah and dages; as יִלְמֹד *he will learn*, יָלַם *he learned*.

5. כ signifies *likeness, according to, near, about*, and is prefixed by sheva as כְּלִבִּי *according to my heart*.

6. ל is rendered *to, of, in, upon, among, through, with, according to, whilst, instead of, &c.* ל is prefixed by sheva; but if the word is a monosyllable, or if the two next syllables are of equal quantity, by kametz, as לָעָם *to a people*, לְבָטָח *in hope*.

7. ב is used in the same sense as *in, into, unto, within, at, among, on, by or with*, i. e. the cause or manner of doing an action, *over, under, to, towards, against, according to, after*: ב is likewise prefixed by : as בְּמוֹשֶׁב *in a seat*.

8. The letters כָּלֵב exclude the ה emphatic and take it's points; as מוֹץ *chaff*, כְּמוֹץ (for כְּהֶמוֹץ) *like chaff*, כְּאִישׁ (for כְּהָאִישׁ) *like that man*.

9. The letters וְכָלֵב before אֱלֹהִים *God*, have -, before יְהוָה *Jehovah*, and אֲדֹנָי *Lord*, they have -, and the first letters of these words lose their proper vowels; as וְיְהוָה וְאֲדֹנָי וְאֱלֹהִים &c.

C H A P. X.

Of the change of Vowels.

I. **T**HE vowels are often changed when a word increases at the end: in this case the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter. The following are general rules; the exceptions, though many, are too trifling to be mentioned.

1. • *penultimate* in every increase and regimen is changed into sheva, as דָּבַר, דְּבָרִי • *antepenultimate* in verbs is changed in the same manner, לָמַדְתִּי, לְמַדְתִּי.

• *ultimate* in regimen and before the grave affixes is changed into - as דְּבַר יְהוָה from דְּבָרֵי יְהוָה.

• The particle אֵן then before a future has often a converse use, as אֵן יִדְבַּר *then he spake*.

N. B. ך conversivum fut. often changes the long vowel of the last syllable into a short one as וְיָשָׁב for וְיֵשֶׁב *he made to return*, וַיָּקִים for וַיֵּקֶם *he arose*.

2. *penultimate* in every increase and regimen is contracted into : as מִסְבִּים from מִסָּב *a circuit*.

ultimate in every increase is changed into , as לְמִדָּה from לִמְדָּה *learning*; in regimen into -.

3. *penultimate*, followed by - or , is sometimes changed for ; but commonly - katuph, as being of a similar sound, as אָזְנְךָ *thy ear*, from אָז.

ultimate is always in verbs changed into : and in nouns before the grave affixes, unless a sheva follows, when it becomes kametz-katuph.

4. *penultimate*, if another pathah follows, is in every increase changed into sheva, as שַׁעַר *a gate* שְׁעָרִים.

ultimate in declining a noun is changed into , as שְׁעָרִים and on account of the affixes into sheva, as דְּבַשׁ, דְּבִישׁ. In verbs that have ה paragogic - final is changed into : — that have an affix into -, as הִלְמְדָה from הִלְמַד, לְמַדְנִי from לְמַד.

5. *penultimate* in every increase passes into , as פֶּלֶא *a river*, פְּלִיאִים.

ultimate in forming the dual or plural number is changed into , as פְּלִיאִים; on account of an affix or a local ה into sheva, as אֶרְצִי and אֶרְצָה from אֶרֶץ; *see the next rule*.

II. Some alterations of the points are occasioned by simple or compound sheva.

1. If two shevas should come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into *pathah*, *segol*, or *chirek*. See אֶרְצִי in the last rule.

N. B. A consonant and long vowel, or a short vowel between two consonants, the latter of which has a dages or sheva, make a *complete syllable*.

2. In those cases in which other letters would have a simple sheva, the gutturals take a compound one.

3. A compound sheva generally causes the preceding letter to have that vowel with which it is compounded: for instance - gives the preceding a -, " gives a ", and " a .

* It is not changed in monosyllables, or after " or ".

^b Honey.

4. Sometimes a compound sheva in this case loses the vowel and becomes a simple sheva.

Thus *הִתְחַלֵּף* *he meditated* in 3d sing. m. fut. kal regularly makes *יִתְחַלֵּף*; but by rule 2d *יִתְחַלֵּף*, by rule 3d *יִתְחַלֵּף*, and by rule 4th *יִתְחַלֵּף*.

5. If a simple sheva follows a compound, the compound either drops the sheva, or the vowel with which it is compounded, as *תִּשְׁלַח* *thy work*, from *שִׁלַּח*, and *נִתְחַלֵּף* for *נִתְחַלֵּף* from *נִתְחַלֵּף* *he was turned*.

6. The gutturals will not allow - before them, but change it into -.

III. *The points are altered on account of the gutturals.*

As the gutturals and *א* will not admit dages, they compensate the want of it by changing the preceding vowel into a long one, - into *ִ*, *ו* or *ו* into *ו*, and *ו* or kametz-katuph into *ו* or *ו*, as *מִקְטוֹן* from a multitude, for *מִקְטוֹן*. This compensation is sometimes omitted.

IV. *The accents cause some alterations in the points.*

1. *לֵךְ* &c. become *לֵךְ* &c. on account of the pauses, *filluck*, *athnah*, &c.

2. The pauses change a short vowel into a long one, or one long vowel for another of a fuller sound, as *אֶתְפַּלֵּל* for *אֶתְפַּלֵּל*. Ps. v. 3.

3. Sometimes the other accents do the same.

V. *Maccaph* commonly changes a long vowel of the former word into its correspondent short one, *ו* into *ו*, *ו* into *ו*, *ו* or *ו* into *ו* or kametz-katuph.

VI. *To improve the sound*, a long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

C H A P. XI.

Irregularities in Syntax.

1. **N**OUNS that signify dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives; as *אִישׁ אֶרְצֵי הָאָרֶץ* *the man the Lords (Lord) of the land*, or joined to a singular adjective; as *אֶרְבֵּי קָשָׁה* *a cruel Lords (Lord).*

2. Nu-

2. Numerals from one to ten of the singular number frequently take plural substantives, and thus אֶלֶף *a thousand*: other numerals, even when plural, take singular nouns, as עֶשְׂרִים שָׁנָה *twenty years*.

The Cardinals from three to ten which have a masculine termination are used to feminine nouns, and the contrary; as שְׁלֹשׁ שָׁנָה *three years*; שְׁלֹשָׁה יָמִים *three days*.

3. When two substantives are in regimen the adjective or the verb which in sense belongs to one, sometimes agrees with the other in number and gender, קֶשֶׁת גְּבוּרִים חָתִים *the bow of the mighty ARE broken*. קוֹל דְּמִי אֶחָד צוֹעֵקִים *the voice of thy brother's bloods CRY*.

4. An adjective singular joined to a plural substantive, a verb singular to a nominative plural, or a verb plural to a nominative singular have a distributive signification. *Thy judgments is*, i. e. each of them is, *right*.

5. Sometimes a nominative feminine has a masculine verb which is thought to express excellency; and a masculine noun a feminine verb to express the contrary, as עָשְׂתָּו רַעוּעָה *you (fem. though spoken of men) have done abomination*. Ezek. 33. 26.

6. The pronouns are often redundant; sometimes both the separable pronoun and the affix are used for the same person—sometimes the relative and personal pronoun, vid. Pl. xvi. 3. *The righteous who are in the earth they*, and often the relative is redundant being used along with the antecedent, *The wicked, they shall go*, &c.

C H A P. XII.

Of finding the root.

AN accurate acquaintance with the formation of verbs will generally discover the root. The chief difficulty is in regard to nouns, which are not ranged in the Lexicon in their places according to the alphabet, as Latin and

* Most numeral adjectives may be placed before or after their substantives: but in all other cases the substantive stands before the adjective. If the adjective precedes the substantive there is an ellipsis of the verb *to be*; as טוֹבָה חֵכְמָה *good wisdom*, i. e. wisdom is good; זוֹרֵת מְנוּחָה *this (is) rest*.

Greek

Greek nouns commonly are, but under their several roots. The following remarks may be useful.

1. If when the prefixes, affixes, heemantic and paragogic letters, signs of the gender, number, &c. are rejected, three letters remain, they commonly contain the root.

2. If only two letters remain, the root is some kind of defective verb, and may be found by prefixing ך or נ, inserting ך or י, doubling the last letter, or adding ה to the end.

In many cases it is not easy to see which of these methods is to be taken, and till a person has some good acquaintance with the language he may be forced to try several of them; yet the following observations will in many cases assist him.

If a noun begins with a heemantic letter, and the first radical has a dages, it's root commonly begins with נ as *מִטָּה* a bed from *נָמַח*, sometimes with י (because some of these are like the others, see ch. vii. § 3. No. 4.) as *מִצֵּבָה* a statue from *צָב*.

The roots of most of the nouns which begin with מו or מי begin with י as *יְתוּרָה* a law, from *יָרָה* and *מוֹשֵׁב* a seat, from *יָשַׁב*.

Many nouns which have a long vowel under the first radical letter spring from verbs whose second radical is ך or י, or whose third is ה, especially if the long vowel continues though some addition is made to the word, as *קָמָה*, *קָם* from *קָם*. But nouns which have a short vowel under the first radical, or upon having any addition at the end admit dages in the second radical, commonly have for their root a verb which doubles the second radical, as *פֶּסֶב* a circuit from *פָּסַב*, *מֶלֶךְ* a word from *מָלַל*, but *אַף* anger (*אַפִּי* &c.) comes from *אַפַּף* not *אַפָּף*.

Nouns which end in י or ין are commonly derived from verbs that end in ה as *חֲזוֹן* a vision from *חָזָה*, *פֵּרִי* fruit from *פָּרַח*.

3. Sometimes only one radical letter remains, the root of such will commonly be found by putting נ to the beginning and ה to the end, as *מִטָּה* thy rod from *נָמַח*.

* N. B. When words of this form admit affixes they are commonly changed thus *פֵּרִיו* his fruit.

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